

*H. Gale, with H. S. &  
best regards.*

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**PENNSYLVANIA**

**FEMALE COLLEGE,**

**HARRISBURG.**

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ADDRESS OF J. R. TYSON, LL. D.,  
[OF PHILADELPHIA.]

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PLANTING

THE NEW YORK

OF THE NEW YORK

THE NEW YORK

# ADDRESS

AT THE

FIRST ANNUAL COMMENCEMENT

OF THE

PENNSYLVANIA FEMALE COLLEGE,

AT

HARRISBURG,

By J. R. TYSON, L.L. D.

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HARRISBURG:

1854.

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A. BOYD HAMILTON, Printer,  
75 Market Street, Harrisburg.

## CORRESPONDENCE.

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HARRISBURG, July 17, 1854.

JOB R. TYSON, LL.D., *Philadelphia* :

*Dear Sir* : On behalf of the Board of Trustees of the "PENNSYLVANIA FEMALE COLLEGE, at Harrisburg," I transmit to you a copy of a resolution passed at our meeting on the 15th instant, expressing our high appreciation of your Address, and soliciting a copy thereof for publication. I trust you will comply with the request, that your excellent, and to the present age and time, very appropriate Address, may be placed in a permanent form ; as a part of the teaching of our young, yet highly prosperous and promising Institution.

"*Resolved*, That the thanks of this Board are hereby tendered to our fellow Trustee, the Hon. JOB R. TYSON, LL. D., for his very appropriate and eloquent Address, delivered in the Hall of the House of Representatives, on Tuesday evening last, on the occasion of the first commencement of the 'Pennsylvania Female College, at Harrisburg,' and that he be requested to furnish a copy thereof for publication."

Very respectfully and truly Yours,  
BENJ. PARKE.

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PHILADELPHIA, August 1, 1854.

B. PARKE, Esq., *Harrisburg, Penn.*

*Dear Sir* : Owing to my absence from town, your note of the 17th of last month, did not reach me until some days after its date. In compliance with the wish of the Trustees, as expressed in the resolution you have transmitted to me, I send to you a copy of the Address, as nearly as may be, in the words pronounced.

From its extemporary character, I should be quite willing to accept the resolution with which you have honored me, as a kind compliment from my Colleagues of the Board, and forego the additional honor of appearing in print. In the selection of topics, I sought to avoid those which did not seem, at the time, to be quite appropriate to

the objects of your institution. One of these I refrained from discussing, though of deep and abiding interest to a different class of society from that which I addressed. I refer to the limited circle and low prices of female employments.

*Home* is said to be the true place for a woman. But what is to be done with the seven or eight hundred thousand women and female children, in the United States, *who have no home*? I believe that opening a political career to the sex at large, so far from mitigating, would greatly aggravate the evil, by augmenting the number of these *homeless* beings. A better remedy perhaps, is to prepare them for such new modes of employment as they are fitted to excel in. It is true that women are more poorly paid than men, for the same description of service. But this is mainly owing, I presume, to the restricted number of female occupations, which so crowds these avenues with competition, as to lessen the pecuniary estimate or value of the competitors.

There are many departments for which women are well, nay *peculiarly* qualified, but from which they have been hitherto excluded. This injustice should be reformed.—I refer to those pursuits in which success is less dependent upon bodily strength than upon manual dexterity, quickness of eye, or delicacy of taste, the qualities in which women excel. For example, several of the fine arts, especially *engraving, the arts of design, watch-making*, and a variety of kindred employments, are all essentially *feminine*.

If the boundaries of female exertion were more extended and diversified, there would be found among the sex, less hopeless vice and less hopeless misery. Hood's *Song of the Shirt* appeals to the knowledge of us all for the truth and fidelity of its sad picture.

But instead of a simple answer to your note, I have written you a long and tiresome letter. Believe me to be,

Very respectfully, and truly Yours,

J. R. TYSON.

## ADDRESS.

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LADIES AND GENTLEMEN: —

I am requested by the Board of Trustees, to say a few words to you on the present occasion. I rise rather to perform a hasty and inconsiderate promise, than because I have any thing either novel or suggestive to offer to your thoughtful consideration. I am aware, that the want of time or opportunity forms no excuse for the deficiencies of a speaker, who chooses to appear before an audience like this, composing so large a portion of the intelligence, refinement and respectability of the State. But I cannot refrain from asking your kind indulgence in return for a short address. Indeed, after the protracted but highly interesting exercises of the evening, it would be neither the dictate of good taste nor of good feeling, to detain you much longer together.

We have met to witness the first annual commencement of the PENNSYLVANIA FEMALE COLLEGE, at Harrisburg. I sincerely trust that it has now fairly entered upon a long and flourishing career, and that by its high aims, it will approve itself an useful and honored seat of learning.

Situated in the Capital of Pennsylvania, fortunate in the selection of a judicious and able Principal, and enjoying the most favorable auspices, it had a right to look forward with confident expectations of success. So far, these expectations have been well fulfilled. The number of

scholars has steadily increased. Their deportment and improvement have been such as to justify the belief, that both they and the teachers will redeem all the reasonable promises of the Institution.

The locality of this college at Harrisburg and the prudent course adopted in its management, encourage the most sanguine hopes. All that remains for me, is cursorily to consider some of the *principles* upon which it is founded, in order to ascertain whether *these* entitle it to public patronage.

It must be apparent that a part of the success it has already met with, is owing to a pretty general conviction in its favor. I believe that the principles which lie at its base, are destined, under Providence, to scatter seeds of inappreciable value, and to yield a large harvest of moral and social blessings.

It is one of the glories of our free land, that such institutions as this have had their origin in this country. They have already become numerous. No country but ours, could have given them existence. The prejudices of society would not permit them to flourish elsewhere.

It has always been a trait of the American character to pay peculiar and voluntary deference to Woman. However unattended by friends, and without the accidental advantages of birth, connexions or fortune, she every where, in our country, commands precedence, complaisance and respect.

This trait we should diligently foster, as a marked and distinguishing characteristic of the American people. It is important in all its relations and consequences, because it is associated with many social and national virtues. It



had its origin in the idea that Woman is entitled to it all, as *the weaker vessel*, and that, though excluded from the public offices of life, she has a part to play which is at least as dignified in rank, and quite as indispensable in importance, as that which is more noticeable or obtrusive. To this view of her sphere, governing and controlling the unseen and mysterious agencies of existence, we are to ascribe the means at work for her improvement and exaltation. Rudimental schools founded for her benefit, avenues opened for her employment, colleges established for her more complete education:—these are all owing to the universality of the opinion, that the training of the intellect of Woman, and the elevation of her moral being, are of the highest social concern.

It does not strike me as philosophical or just, to weigh in an unadjusted *popular balance*, the comparative dignity of domestic and public employments. It is enough to say, that nature and reason, the experience of all times, and the history of all nations, concur in establishing the wisdom of some distribution of duties, some division of spheres between the sexes. These two departments lie upon a common level. Though different in kind, they are equal or co-ordinate in rank. No one would disturb these natural relations by absurd or chimerical changes, as they have all the sanctions which can consecrate time-honoured, and venerable usage. History, as I have said, no less than reason and nature points out the true relations of man and woman, as well as the offices for which they were respectively designed. We need not penetrate far into the abstract and *recondite causes of things* to solve the problem of the real distinction which exists. We could as easily transmute one sex into another, as to re-

verse the appropriate functions of either. We could as readily violate a physical law of the world, as set at nought those moral rules which hold society together, and preserve it, in the beautiful harmony which now pervades it.

In elucidation of this view, let us refer to ancient chronicle, where we can trace the condition of Woman as she existed in primitive times. — Lady MORGAN exhibits her as the helpless subject of a cruel despot, the submissive *slave* of an imperious master, and attempts to show, that, in many ages, she has been treated with rigor, and in all, with injustice. Her opinion is, that modern society, by substituting refinement and courtesy, for cruelty and fierceness, has only *brightened* the links, *not broken the chain* of her fetters. While Lady MORGAN contends for her supremacy in all the attributes of greatness, Mrs. JAMIESON, in her *Biography of Female Sovereigns*, deserts her own order, upon the authority of the *Lives* she portrays, and insists upon the unfitness of woman for the task of *government*. — The opinion of MILTON, as gathered from his description of ADAM and EVE, is opposed to the idea of an equality of the sexes.

“ *Not equal, as their sex not equal seemed,  
For valor he and contemplation formed ;  
For beauty she and sweet attractive grace.*”

But the example of the great poet in the treatment of his wives, and the education of his daughters, imparts little value to his sentiments. He did not live happily in the conjugal state, and while he cultivated the widest regions of learning himself, his daughters, we are told, were unable to write.

While English letters are adorned with so many beautiful performances in prose and verse by women, and even

English science has been illustrated and enriched by a SOMMERVILLE, no one should dispute the claims of woman to eminence in the highest faculties of mind, or in graceful essays at authorship. All readers know how many instances abound, in literary annals, of the aid which celebrated male writers have derived from the tact, taste and ability of their wives, mothers and sisters. The curious may find in "*Woman's Record*" by Mrs. SARAH J. HALE, of Philadelphia, a mine of female desert, which, in its facts and reflections, forms a monument as abounding and honorable to the ingenious and gifted authoress herself, as it will prove enduring to the great cause to which it is dedicated.

Without borrowing our ideas of the lessons taught by history, either from Lady MORGAN or Mrs. JAMIESON, we shall find woman from the earliest period of recorded time occupying the same position which she now does, in regard to a public career and the domestic household.

We need not trace the history of Egypt or China, of Greece or Rome, in order to fix the position which God, in his Providence, ordained for the two sexes in their relations with each other. *Her* condition may be ascertained from the pages of the Bible itself, before and since the flood. A public career has not been assigned to her by the Deity, nor by the lips of inspired men, whether of prophets or apostles, either in the patriarchal ages, or in the Christian era. Trace the history of woman from the dawning of creation to the full blaze of Christianity, and her destiny, as prescribed by God himself, will be found forever fixed and invariable, consentaneous with the laws of her physical and moral nature, with the dictates of refined reason, and

the teachings of enlightened philosophy. She was to be the companion and helper of man.

No truth is susceptible of higher or stronger verification than that furnished by the facts, in favor of this position. An identity of usage and sentiment among mankind in all ages, and in every country, upon one subject, however discordant and contradictory their practices and opinions upon all others, should be a consideration of resistless force. In defence even of sound literature, we habitually refer to the agreement of successive ages of mankind in favor of the classical writers, as models of a pure taste. But on the subject of the social condition of Woman, we go to a period antecedent to the classical writers. We include ages and countries to which classical literature was unknown. We deduce it from the earliest period of profane history, whether traditional or written; and above all, from the law of God as contained in the Bible—from the Creation to the time of Noah, and from the Levitical law of a later age to that of Christianity itself.

There is a law, the law of capability or infirmity, which points out the fitness of things, and vindicates the wisdom of the Creator in the government of the world. That law, in denying to woman the more rugged form of man, a cold and unimpassioned reason, an inductive power to explore the secrets of nature by the slow but sure and certain processes of the understanding, has given to her greater personal beauty, a more delicate and complicated organization, a brighter perception, a nicer acuteness of feeling, better capacities of adaptation, and finer susceptibilities of taste. She excels in those arts which lead to the ornate, the beautiful and the tasteful. I would not be

understood to say that nature has not poured out to her in equal profusion, those high faculties with which man is endowed, for, I believe, many women have them all in an eminent degree. But it is evident, from the delicate texture of her nervous system and the infirmities and disabilities resulting from her sex, that these powers are more limited in their range, or less under her control, or more affected or clouded by inimical and counteracting influences. Man has the qualities which enable him to breast the storm, while Woman's genius enables her to embellish the retreats which form its sheltered coverts. The precincts of private life and its sacred ministrations are the lot of one sex; its struggles, combats, and external duties form more properly, the province of the other.—But on the other hand, is a being thus highly gifted and formed for these and even greater purposes, not to be trained and cultivated? Because her person is cast in a finer mould, are its latent powers not to be brought out, and its fair proportions strengthened and developed? Is her spirit so ethereal as to bloom only in a genial sunshine, and not to be invigorated for the shade and the tempest? Is it to be put to no valuable use?

“Heaven doth with us as we with torches do;  
 Not light them for themselves: for if our virtues  
 Do not go forth of us, 'twere all alike  
 As if we had them not. Spirits are not finely touch'd,  
 But to fine issues: nor nature ever lends  
 The smallest scruple of her excellence,  
 But like a thrifty goddess she determines  
 Herself the glory of a creditor,—  
 Both thanks and use.”

Woman has the distinction of being the *second* effort of Providence, brought forth not immediately from the grosser element of clay, but from the more refined material made

in the first process of creation. Man, from whom she derived the principle of form and vitality, has in turn, his nature purified by the association. Affections, for "*they twain shall be one flesh*," thus grow up between the sexes, and the sturdy properties of man become more sublimated and divine, by habitual communion with a being more spiritualized than himself. It requires but a glance at society, to see how Woman impresses herself on every thing around her, and how congenial or repugnant must be the influence she exerts, according as her faculties are stunted or full blown, exalted or depressed, in the scale of moral excellence. A brief survey will render this apparent.

As the companions of each other, she may correct the deficiencies of his character, and he may impart to her the aids which her sex and disabilities require. Retired from the more public and busy scenes of life, she is less exposed to their contaminating and hardening influences. While a member of society, and enjoying the privileges and benefits it confers, she may shun its corruptions and come out, *pure and unspotted from the world*. From the clear instincts of her moral sense, she instinctively perceives the dividing line of right and wrong, of truth and error. Removed from the emergencies and excitements of public affairs, which too frequently obscure the moral perceptions and blunt the moral sensibilities of man, who so capable as an enlightened female friend, whether a wife, a mother or a sister, to keep him in the path of rectitude, to warn him of the point which bounds its limits, and marks any approach to deviation? Where does a man naturally fly from the disappointments, vexations and troubles of the world? He finds in the affections of Woman, the best solace for a wounded

spirit, the best sanctuary from the assaults of the unfriendly. It has been truly said, that a virtuous and enlightened wife "is a crown to her husband."

Woman is the presiding Deity of the household. The inferior genii imbibe her spirit, and become in obedience to it, the bright agents of Heaven for the diffusion of its blessings, or malignant demons of mischief to poison the atmosphere of domestic joy. The household Gods—the Penates and the Lares of the ancients—were either propitious and benevolent, or unkind and cruel, according to the affections of the wife or the mother who ruled the establishment. The domestic principality presents a scene of order or chaos, of beauty or ugliness, as her spirit is elevated or ignoble.

No one can go abroad in society without feeling the *social* influence of Woman. Unseen she often forms the opinions, and moulds the character of her husband. Her children inhale the very breathings of her soul, and what she is for good or for evil, they permanently become.

Education, to be valuable, should be appropriate. We find Woman fitted by nature for the retired walks of life, and endowed by a bountiful Providence with the most beautiful and delicate germs of character. Her training then, to render her happy in herself and useful to others, should fit her for those practical and domestic duties which she is called upon to discharge in life.

Young ladies now grow up without much attention being given to their physical developement or mental training. Their minds are generally undisciplined by the study of any one subject, sufficiently long to make them thoroughly acquainted with it. The powers of the understanding are

never excited into vigorous play; and those tendencies of the female sex, which, if properly kept in reserve, would aid its acquisitions, are alone called forth at the expense of every other. A delicate organization, a frame-work of nerves so adjusted by nature as to vibrate to every emotion, renders her peculiarly under the dominion of her feelings and sensibilities. She is so organized, that she cannot be insensible to influences either to disturb or excite her, which would pass away without ruffling the bosom of her male companion.

A proper education, by invigorating her body and calling forth the exercise of her reason and understanding, would prevent the excess or counteract the effect of these tendencies. But with no knowledge of practical affairs, or of the household, with a little arithmetic and less history, a slight knowledge of language and less natural philosophy, she is sent forth into the world. Her accomplishments consist of dancing and a smattering of music. With a natural tendency to prefer works of fancy to any effort of the understanding, without greater assistance from training than the ricketty system in vogue, is she not at the mercy of every whim, and the sport and plaything of every impulse? Is she not, while indeed a woman, only "a child of larger growth," super-adding to the innocent and aimless frivolities of childhood, the follies and vanities of age? She has been taught to lay greater stress upon appearances and externals than they really deserve, in a fair estimate of comparative values.

It cannot be supposed that a woman thus unprepared for all the serious duties of life, can have an adequate conception of what they consist. How can she discharge the



exalted functions of her lot? What hope has her husband in the continuance of those affections which are as slight as the frame-work of her mental being; as superficial as her general attainments? What qualifications does she present to fulfil that high vocation of a mother, "to teach the young idea how to shoot," or to take her position in society, as one that should adorn, embellish and improve it? So far as her influence in society extends, it is injurious. She has not the materials of thought. Her mind, from neglect, has become a thin and unfruitful soil, without strength or depth, yielding only a wilderness of brambles, intermingled with a few stray wild-flowers. Society, under such a directress must have a low standard; it becomes as frivolous and superficial as herself, and with mean aims, degrades its votaries.

Life has been to her a dreamy and shadowy land. She has never been awakened to a full sense of its solemn realities. Removed from the world, she leaves no footprint upon its neglected sands. Her flight through existence has been like *the path of an arrow*, unmarked by a trace of its passage.

COWPER, in his Letters, ingeniously explains the description, *the weaker vessel*, as applied to Woman, by those other words of scripture, that she is "*made perfect in weakness.*" True to her allotted sphere, she could attain a degree of perfection, I devoutly believe, only a "little lower than the angels." Proper culture and corresponding good works would multiply the motives to her own self-respect, and secure for her a station of simple dignity, the most exalted of human beings. Instead of visionary aims at the improvement of female *rights*, she should essay to raise the

standard of feminine value. This is the true mode of protecting society from the silly attempts to invest her with political rights, and of guarding her and society from the fatal error of trying to unhinge the decrees of fate, and alter the fiat of irreversible destiny. Such attempts cannot be successful. They would subvert the designs of Providence, and make the world a chaos.

Let us take a broad view of her real, not her fanciful duties. Perhaps the closest and most endearing relations of life spring out of the conjugal and maternal affections. Let any man put it to himself how far he can withstand the wishes of his wife, and the tears of his mother! The most obdurate *will* would be broken, the firmest grasp relaxed, under the potency of either influence. Look at the example of CORIOLANUS—a man of unusual impetuosity of temper, of a stubborn and iron will, maddened by the injustice of his countrymen, flushed with victory, and at the very gates of Rome, with a numerous and unconquered army. His resentment, his pride, his ambition, are all on the eve of being gratified by the signal humiliation of his enemies. Appeals in behalf of his bleeding country were made by his old friends and former compatriots; deputations from the Senate, with every circumstance to propitiate his favor, were sent in vain. These appeals and deputations, so far from mitigating the fell spirit of his vengeance, seemed only to renew and quicken his anger. Rome would soon have been a heap of smouldering embers, and the Volscians would have triumphed over the imperial mistress of the world. But that haughty spirit which could not be reached by the principle of patriotism, nor subdued by the prayers of his country, was humbled and emasculated.

lated by the wishes of his wife and mother. Historians tell us, that Volumnia and Vetruria clad in mourning, proceeded to his camp, and effected the object of their mission by inducing their husband and son to withdraw his forces and abandon his enterprise.

He could smile proudly at the supplications of his country, and brave the infamy to which her historians would consign him, but he could not withstand the influence of two women. Forgetful of his own fate, as compliance, he knew, would involve his honor and his life, oblivious of his resentments for an unmerited exile, and deaf to that ambition which had been the governing principle of his career, he yielded child-like, to their remonstrances.

Instances as remarkable, can be cited from the records of the teeming past, which show that female influence has done more towards directing or subduing the energies of man, than all other agencies put together. But the unseen effect of a mother's sentiments, *in forming the character of her child through life*, is more momentous than influencing him in the performance of a single action. Biography proves the deep impress made by the mind of the mother, upon that of her child. We not unfrequently see the son of an illustrious father pursuing an ordinary and even a mean career. The apparent mystery is explained by the character of the mother, whose mental condition is generally inherited or imbibed. Look abroad through life and literature, and you will find few men of superior intellect, without the advantage of *superior mothers*. How just a subject of noble, matronly pride is it, to have instilled those seminal principles of goodness and greatness into the hearts of the young, which will germinate into fruits of useful and honorable maturity! Who does not sympathise with

the swelling breast of the gifted and accomplished CORNELIA, who, when other women were displaying their *bijouterie* of gems and diamonds, nobly produced her *two boys*, as the richest *jewels* she had in her power to exhibit ?

If then, I be asked the proper sphere of Woman, and where I would place her, the answer is at hand. From her nature and organization she proves herself to be

“ — born to dignify *retreat*,  
Unseen to flourish and *unknown* be great ! ”

I would exempt her from the active cares of political life, while I would invest her with the *greater* honours of its wise and just administration. She would form those who take with its powers, *the responsibilities* and troubles of political office.

If man be the active governor, woman is the true *mother* of the state. She it is who is the real agent of the glory of man, and hers the plastic hand to mould him for the purposes of the nation. If we would have rulers worthy of their high vocation ; — if we would have “ *virtue and intelligence* ” as the distinguishing attributes of our citizens, we must elevate the mental, the moral, the religious condition of woman. While the political husbandmen of other nations are intent only upon preserving the weedy and worn-out distinctions of social rank, let our aim be to cultivate the soil of the mind and heart of all classes. Let the praise of our national tillage be this,

“ *Man* is the nobler growth our soil supplies,  
And *souls* are ripened in our western skies. ”

Such products when compared at the great *Crystal Palace of Heaven*, with the dead or unprofitable fruits of other climes, would carry off the prize ! — In surveying the state of our country, it cannot be denied that we are exposed to

two peculiar evils. One results from the freedom of our political institutions, the other is repugnant to them, and from its tendencies, may, unchecked, prove the grave of the liberties which form our national boast. I allude to the *contest for place*, as evinced in the spirit of party, and to the *progress of luxury*.

It is sometimes amusing to witness the contentions of politicians about matters, extremely insignificant. One cannot analyze these causes of strife, or adequately account for their existence, by contemplating the subject-matter. The fuel which supplies this flame is the spirit of party in some, and the ambition of *place* in others. Such has been, in some instances, the restlessness of ambitious leaders in our great country, that we hardly know to what extremities their insane violence would lead them, if they were not curbed by the good sense, or repressed by the immovable apathy of the masses. There cannot be a doubt, that the best interests of this country, have been endangered by the selfish ambition of such unbridled excesses. These sallies are manifested by extreme pro-slavery doctrines at the South, and the insanity of fanatical abolition doctrines at the North,—alike opposed to the freedom and the spirit of the Constitution. These discussions and measures disturb the harmony of intercourse between different sections of our country; lay waste that friendly and fraternal spirit which ought to subsist between the different States of the Union; and are sowing the seeds of jealousies and feuds which will weaken, if they do not finally sever, the national bond. It is in the power of our well-educated countrywomen, instead of fanning the flame of discord, which is so much the wont of some impulsive and untrained spirits of their sex, to extinguish the malignant

torch which is consuming our patriotic sympathies, and threatens to involve distant parts of our happy land in a general blaze. Let it be the diligent business of the scholars of this Institution when they emerge from the covert of its bowery by-paths, to lend their aid to the extinction of these heresies of sentiment, on both sides, as so many blasphemies against the Constitution itself.

The universal prevalence of *luxury*, fostered in the large cities by the increase of wealth, and spread through our wide empire by the telegraph, the press, the railway, and the steamer, threatens to over-turn the simplicity of our ancient manners. It was the glory of the ancient time, to be as distinguished from other nations for simplicity and frugality of living, as for simplicity of political principles. The truthful essays and sage maxims of Dr. Franklin, so well recommended by his example, and so beautifully illustrated in his life, did much to preserve these early habits. But emulation to outvie each other in elegant mansions, in gaudy furniture, in splendid equipage, in expensive entertainments, in works of elaborate art, in rich and costly jewelry, are now the besetting sins of the land. Great opulence and elegant tastes only have a right to these luxuries. Where the mind is untrained to forms of grace and beauty, indulgence is but another name for parade and ostentation. Where the expense is too great for the fortune, extravagance sinks into criminality. But from the equality of our social state, the disposition to rival and surpass one's neighbor, is the universal passion — regardless of expense, or the consequences of proving unequal to sustain the race. When a certain style is adopted, the struggle is to maintain it, at whatever cost of exertion — frequently to the ruin of health, and at the sacrifice of

principle and honor. It is to this Upas tree of evil that we trace the *root* of those disgraceful bankruptcies, those official delinquencies, those immense and gigantic frauds, which have ruined families and spread desolation and distress through whole communities.

The mischiefs of luxury in producing effeminacy of character and degradation of principle, stand out conspicuously upon the historic canvass of all nations. The severe austerity of the great Spartan law giver, preserved the liberties of his country for seven hundred years. His regulations were not abolished until the influx of luxury debased the standard of Lacedemonian virtue. Athenian integrity became the prey of the same ruthless monster. And so of Rome, where, indeed, every vice which pride could suggest, or avarice and artificial want could covet, was let loose upon society uncontrolled by shame, and unrestrained by fear. The age of CATALINE was redeemed by the virtue and integrity of CICERO; but from his time, and before it, to the incursions of the barbarous tribes who were invited by the effeminate licentiousness of these haughty conquerors of the world, excessive voluptuousness had struck from the catalogue of Roman qualities, every manly or magnanimous trait. PLUTARCH informs us, that, in the early times of ancient Britain, such were the temperance and simplicity of the early inhabitants, that they did not begin to grow old, until they attained the age of *more than a century*. The effects of luxurious refinement in the British isles, surpassing as it now does, in elaborate conveniences and artificial excess, the wildest flight of Oriental fable, are visible in the destitution and misery of the lower classes, and the unnatural struggle rendered necessary among the higher.

Now, it may be deemed discourteous and ungallant, if not unjust, to charge any considerable portion of these evils upon Woman. But more examination will discover, that she is, by no means, exempt from the imputation of fostering a tendency to expense and luxury. Her education hitherto has made her dwell upon the surface of society. She is pleased with external show, and to a certain extent, may be obnoxious to the unworthy stigma of her satirist—that “like moth,” she is ever caught by “glare.”

When this College and others like it, shall have done their perfect work, Woman will stem the progress of this blighting mildew upon the fair garden of our republic. If she prefer the simple virtues; if her taste rest rather in the real than the seeming; if she encourage her husband, her brother, her friend, to discard useless glitter and fastidious ornaments; if she adopt frugal comforts befitting his lot; if, above all, she inculcate the sentiment, that one of the cardinal duties of a man and a citizen, is to live within his means, she will do a greater good to society, than by becoming eligible to political office.—Wise considerations of impropriety and unfitness have exempted her from the strife and *melee* of party controversies or political conflict. The salique law of France, which excluded Woman from the succession, is not less applicable to a free republic than it was to an absolute monarchy. The power of election implies the burdens of protection and defence. If she emerge into public life, she may have to wear the *tarpaulin* and mount the musket. Her honors might extend from the station of a sailor, to the post of Captain or Commodore in one of our line of battle-ships, and from the place of a common soldier, to the redoubtable functions of leader or commander of the



American armies. Nay, in the distribution of political duties, we could not confer upon one woman the rights of President of this nation, without per-adventure making a constable of another ! To give to her either, would soon become a subject of complaint, rather an oppression than a right, a hardship than a privilege.

An ancient fable informs us of a second invocation being made to Jupiter, *to restore* these miseries which he had once been prayed to relieve. The spirit of that ancient fable would be exemplified in the discontent of Woman. Those privileges which result from disability, the noble courtesy, the willing homage, which are now spontaneous and cordial, would be no more. These would be changed into the doctrine of absolute right and perfect equality. The two sexes would stand upon a common level, where, as gladiators in a vast arena, they would confront each other to decide the chances of life. Evils would issue from that contest more blighting to the best interests of creation than were the thick locusts of Egypt to its fruits ; ills more numerous and baleful than those which escaped from the direful box of Pandora, unmitigated by the *Hope* which rested at its bottom !

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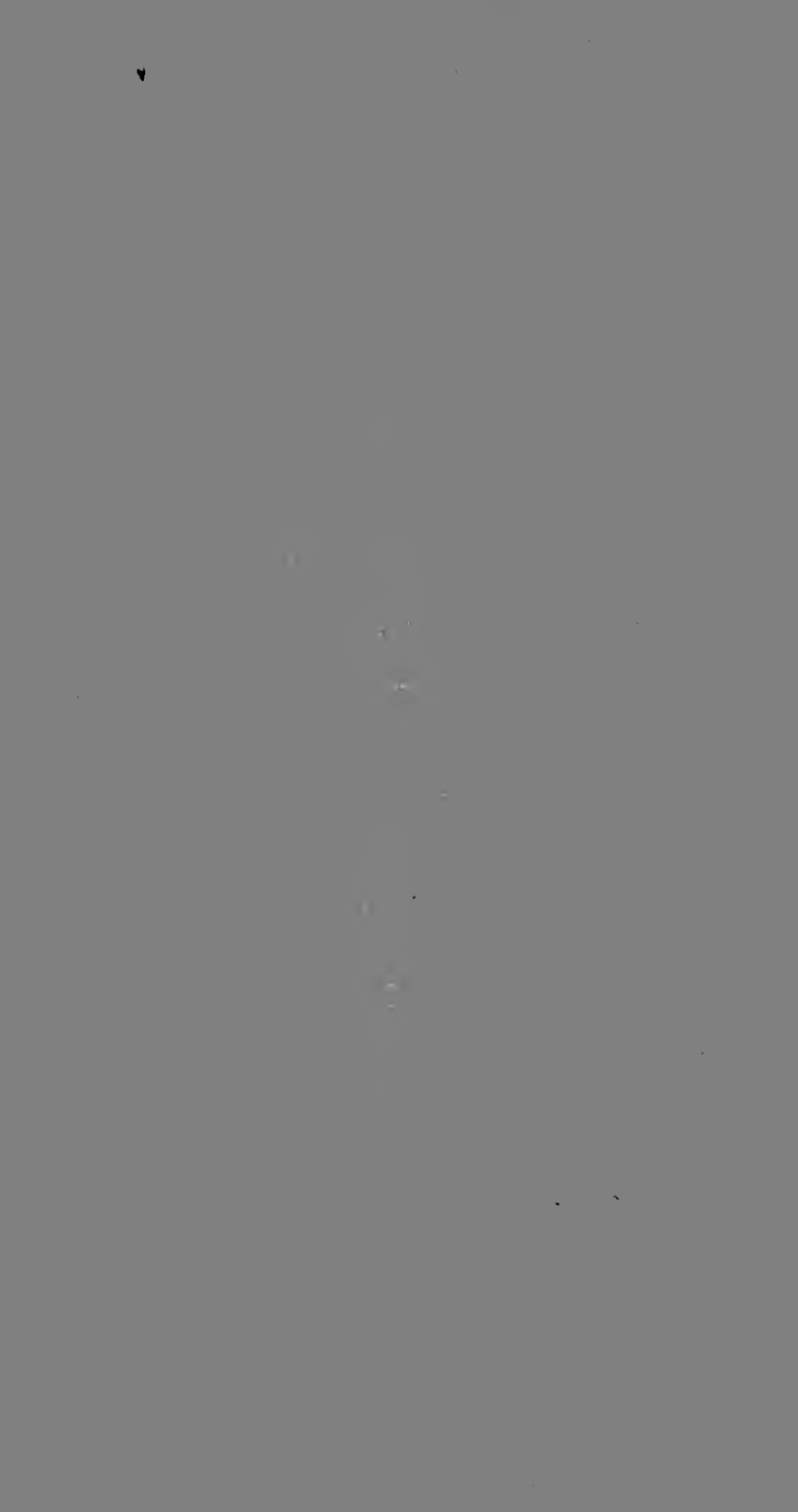
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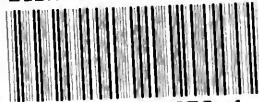
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